



# THE Two Worlds.

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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, DECEMBER 30, 1921.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1781—Vol. XXXIV.

FRIDAY, DECEMBER 30, 1921

PRICE TWOPENCE.

## Original Poetry.

### A Soldier's Death.

You saw his shattered body where it lay  
With all his life-blood ebbing fast away ;  
I saw his psychic form ready for flight,  
Full-grown and haloed with a radiance bright !

You marked the gasping sobs and shortening breath,  
The final struggle with approaching death ;  
I saw the crowds of spirit beings wait  
To escort his spirit to the pearly gate !

You laid him in a narrow grave and wept,  
Thinking he till the Resurrection slept ;  
That he was heedless of your grief and tears,  
In that deep sleep lasting throughout the years !

I knew e'en then, he watched us from afar,  
And that our grief his perfect joy could mar ;  
That he had conquered in a well-fought fight,  
And henceforth he would enter into light !

Then through our darkness came his well-loved voice,  
"Behold, I will not leave you, so rejoice !  
Lift up your eyes, behold my feet are set  
Upon a brighter path than you know yet !  
Leave my dead body—do not doubt or fear,  
I am not dead, but living ! I AM HERE !"

—IRENE WARNER.

## Satan and the Origin and Nature of Sin.

H. T. Whorlow.

[CONCLUDED FROM LAST WEEK.]

Texts can be quoted from the Old and New Testaments in which Satan is regarded differently as an influence and as a person. In II. Samuel xxiv. 1, David is influenced by "the anger of the Lord," that is, his own conscience accused him, and "David's heart smote him after that he had numbered the people." Whereas in I. Chron. xxi. 1, David's remorse is described as "Satan" in the same incident, "And Satan stood up against Israel, and provoked David to number Israel." In Matthew xvi. 23, the rebuke of Jesus to Peter, "Get thee behind me, Satan, thou art an offence unto me," refers to Satan as an evil condition of mind. But in I. Chron. v. 5, Satan is meant as a person.

It is assumed that Zoroaster, the founder of the Persian religion, was the first to teach the doctrine of a devil. That was about 800 B.C. No doubt he adopted it from ancient fables. So far as our Bible is concerned the doctrine was incorporated into Hebrew Theology some time after the captivity, and later on it found its way into the Christian faith. Coleman states in his "History of the Primitive Church" that the Christian teaching gradually receded from Apostolic purity as it adopted Pagan myths.

It is a comforting probability, therefore, that the living Satan doctrine was not taught by Jesus, nor by the Apostles during his lifetime. There is not a word in our New Testament that was written until 25 to 70 years after his death, and by that time the "principle" of evil may have become a living devil.

The Old Testament writings were the only Scriptures of apostolic times, and as these were read in the services,

we can readily understand how this belief was generated because in the Old Testament Satan is many times represented as an actual being who walks about, talks and exhibits his power not only over men, but definitely against God. In the book of Job, for instance, Satan impertinently argues with God and rebukes Him. God bargains with Satan that he (the devil) shall have all Job's worldly possessions, but not Job's person, although it is not at all clear what use the devil could possibly make of a man's goods. Of course, this is all very absurd.

In the New Testament, as we now have it, the Hades of Greek Mythology is made to represent Hell in some instances and the grave in others, although Hades in the Greek Mythology is not a place of torture, but a temporary abode of departed spirits, good and bad alike. "Hades," however, was originally the God who presided over this domain, and He with His "underworld" got to be assimilated with Satan and Hell.

The terms Satan, evil, Hades, Hell and sin are scattered profusely all through the Scriptures, each bearing one meaning in some texts and other meanings in other texts, and it is not easy to differentiate between them. If the original writings had been handed down to us, we might have a clearer view. But there are none in existence, although the Bible is said to be a "miraculously preserved" book. If all these terms were combined in one sentence they would convey this meaning:—that evil is sin, that sin is the infraction of the spiritual law of good, and that sinners must bear the consequences of conscious sin, not in a Hell of fire, but in their own repentant sorrows.

We may rest satisfied, therefore, that the "Satan" of Christianity is only a bogey of wickedness, who has paraded through the older religions in different forms and under various names. The higher thought movements of to-day have no place for Satan, and when "Bible Christians" can spare him he will be relegated to the limbo of dead superstitions.

According to biblical chronology "the first man, Adam," was created about 6,000 years ago. We know that is wrong, both as to what is termed "creation" in the sense of a man being "made," and as to time. Six thousand years is but yesterday in the age of this world, and the existence of mankind is traced back to 100,000 years or more. But whether the original pair began to people the earth 6,000 or 500,000 years ago, it is certain that sin was not brought into the world through any such "transgression" as that attributed to Adam and Eve. And it is equally certain that man is not "born in sin," if that means that he is born a sinner. Every child is incapable of sin until it is no longer a child and understands what sin is, and no man can possibly be a sinner unless he has committed a sin. That is commonsense and common justice, and we can attribute nothing less to the Almighty and All-wise Author of the Universe. Man is born, innocent of sin, into a world in which sinful conditions exist. Sin is the conscious infraction of the law of good. Man is blessed with a free will, and a conscience to guide him in the right exercise of it. He can choose the good and right or the bad and wrong. If he knowingly thinks, speaks or acts wrongly and wickedly, that is his sin, and he alone is responsible for it.

Sins bury themselves in the conscience, and those who commit them are all the time building up the hell of remorse from which they must suffer. The conscience is a very real and immortal part of the spiritual self, and is a powerful guide to right doing. It may be reduced to a sluggish or temporarily useless condition by wrong doing, but it must and will assert itself either in this life or in the next. If a sin-laden conscience is awakened in this life so much

the better, but if it is carried into the beyond, the awakening is intensified, the resulting sorrow is more acute, and the difficulties of making good are greater. There is no waiting for "the last trump" and a final "day of judgment." The day of judgment for each individual is the day when he passes into the spirit world, and that also is his "resurrection" day, when the spirit immortal rises from the body mortal. It is a mistake to say that God "judges" or inflicts punishments. Man is both judged and punished by his own conscience, and "there is more joy in heaven over one who has repented and made amends than over ninety and nine who need no repentance" (Luke xv. 7).

There are all sorts and conditions of men, and every phase of good and bad in the spirit world are there as here. Those who take their sin over with them are the evil ones, "devils," and they who have advanced to the condition of "just men made perfect" are the ministering angels of God. The path of progress from lowest to highest is open to all who will to avail themselves of it and will earn their way from stage to stage in spiritual development. "In my Father's house (the world of spirit) are many tarrying places (stages of progress), and where I am (when I pass into it) there also may ye be." So said the Master, and it is so.

The day will come when there is no sin, for sin is of man and is temporary, while goodness is of God and is permanent. In the long by-and-by every prodigal son will have returned to the Father, "For God will have every man to be saved." Then the Kingdom of God will be complete.

The foregoing is the spiritual truth we find underlying misleading textualities in the Bible. The life and teachings of Jesus testify to it, and thousands of messages from the spirit world confirm it. The 100 or more differing Christian sects are all defective, because "the doctrines of men" prevail over Christian truth, owing to mistaken readings of the Scriptures. There are, of course, intellectuals in the churches who can discriminate between truth and fable, but the average ecclesiastic is influenced by dogmatics which oblige him to accept as fact that which is only allegory. We have at any rate one religion which embraces the Christian verities, and like the first church of Christ, is unsectarian and undogmatical; which upholds the New Testament teachings of the one God to be worshipped in prayer and in good works; the acceptance of Jesus as an inspired guide and exemplar; the brotherhood of mankind, the ministry of angels, and the reality of the after life. It is the only religion which follows the example of the Apostolic Church and affords "proofs" of spirit survival, and in this it observes the Master's behest to "Let these signs follow" in the services. That is the Spiritualist religion. It will be the religion of the future, when its light has penetrated the abodes of dismal and superstitious doctrines and revealed again the true Church of Christ.

The question has been asked, "Why did not the Divine Father design that we could not be other than good?" We may know the precise reason when our spiritual perception is awakened in the next life. This life is educational, and it may be for our ultimate benefit that we are not all mechanically good. If we reason it out we shall see that we are stronger and better by having something to resist, than if we were merely a lot of aimless goodbodies.

If we were all uniformly and helplessly good, we should never know we were good, and there would be no credit in being good, because we should make no effort. There would be nothing to resist, nothing to aspire to, no satisfaction in overcoming bad tendencies, or in the elimination of error, no need for friendly advice, and we should have no ideals to aspire to. We should be human automata, all the spiritual beauty would be taken out of life, and our journey from the cradle to the grave would be aimless and dreary, for we should undoubtedly be mentally, physically and spiritually weak. There would be no inspiring or stimulating processes. It would be terrible if we were started in life like mechanical toys, and had to run in grooves. Even in the spirit world there are varieties of work and effort and progress from lower to higher conditions.

Man is wisely endowed with a free will, and he has the power within himself to be either good or bad, or partly one or the other, as he chooses. He is a responsible and intelligent being, with absolute discretion to think, speak

or act rightly or wrongly, according to his understanding of right and wrong. He has a conscience to direct him, and is invested with moral principles, aspiration, love and the power of reflection. His attributes specialise him as a being of the highest order next to God. Man is, indeed, a little god in himself. His immortal spirit is a part of God and must return to him. Man is not a body with a spirit, but a spirit with a body. Spirit is of God, and when the mortal body becomes unfit for habitation, "then shall the spirit return to God who gave it" (Eccl.) Man's free will is not the least of his Divine attributes, and if he exercises it for good, so much the better, but if for bad, then he is not allowing his conscience and his common sense to guide him. As Sir Oliver Lodge has said, "We have to do right because we 'will,' not because we 'must.'"

If then we make allowance for the element of fable and allegory in the Bible, and the many misconceptions of natural facts, we find that the real teachings of the old Book as to sin and man's nature and destiny fully confirm the conclusions arrived at on the strength of modern knowledge, and by the influence of the Higher Thought Movement, namely:—

(1) That the so-called "Transgression of Adam" did not bring sin into the world, and that man is not born a sinner, and that the mythical Satan is not a dominating power over men. "The spirit itself beareth witness that we are the children of God; heirs of God, and joint heirs with Christ" (Rom. viii. 16, 17). "Sin shall not have dominion over you" (Rom. vi. 12). "Ye are all children of light, and of the day. We are not of the night nor of the darkness" (Thess. v. 5). At the end of a man's physical life "Then shall the body return to earth as it was, and the spirit shall return to God who gave it" (Eccl. xii. 7).

(2) That every child is innocent of sin, and none can commit sin before reaching years of discretion, and has an understanding of what sin is. Jesus knew this to be so. He declared of those who die in childhood, "Their angels (spirits) do always see the face of my Father which is in heaven." "It is the will of my Father, that not one of these little ones shall perish" (Matt. xviii. 14). He further emphasised the sinlessness of children when he warned evil doers, "Unless ye be converted and become as little children, ye cannot enter the kingdom of heaven" (Matt. xviii.).

(3) That sin is neither more nor less than a personal and conscious violation of the spiritual law of good, and that every individual has a perfectly free will to do either good or bad as he pleases. "Them that are of full age, those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 14). "I will put my laws into their mind, and write them in their hearts" (Heb. viii. 10). "Sin is the transgression of the law" (John iii. 4). "All unrighteousness is sin." "We have sinned because we have forsaken our God" (Judges x. 10). "Beloved, follow not that which is evil, but that which is good" (John iii. 11).

(4) That man is a responsible and intelligent being endowed with spiritual perception, and can save himself from sin; therefore, every man is his own saviour if he chooses. Jesus is the Saviour of men by teaching them how to avoid sin. He who "believes" in Jesus (i.e., he who follows his advice) shall be saved from sin. "Those who walk uprightly shall be (are) saved" (Prov. xxviii. 18). "Whoever transgresseth and abideth not in the doctrine of Christ hath not God" (II. John ix.). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man" (Matt. vii. 21, 24). "Love one another." "As ye would that men should do unto you, do ye also unto them." "Pray to thy Father which is in heaven." "The Lord thy God, and Him only, shalt thou serve." "Whoever shall do the will of my Father, the same is my brother and my sister" (Matthew). "Wherefore my beloved, work out your own salvation" (Phil. ii. 12). "Seek good and not evil, that ye may live, and so the Lord shall be with you" (Amos v. 14). All who, by their own will and effort save themselves from sin, will pass into the next life "to an innumerable company of angels" and will be among "the spirits of just men made perfect" (Heb. xii.).



## The Home Going.

Doris Severn.

THEY were all together in the library, one bleak, frosty evening in early March.

It was a beautiful room, full, yet not too full, of books and manuscripts, and having the unmistakable signs of being lived in, which gives such a charm to a room. Sofas and chairs were of soft beautiful leather of a dark rich red; bookcases, writing tables, and chairs of old dark mahogany. The carpet struck a note of relief to all this red and brown, for it was almost entirely orange, with a very slight pattern in olive green and brown intersecting it.

A fine oriel window occupied the greater part of one side of the room.

The people in this room were bound together by long and tried friendship. The mistress, a quiet gentle widow of about fifty years of age, grey haired, and rather worn, but bearing the signs of past prettiness of a fragile, evanescent type. She had lost her husband, to whom she was devoted, two or three years previously, and it was noticed by many of her friends how rapidly the signs of age had increased since her bereavement.

The others were a lawyer and a doctor, with the marks of their professions plainly written on face and manner, otherwise genial and cultured. They were old friends of Mrs. Ambrose's, and the wives were only a little less intimate.

They were all spending a quiet fortnight with Mrs. Ambrose, to her comfort and pleasure, for having no children and no relatives, she was much alone. The time was about an hour after dinner, the wintry weather making the living, breathing warmth of the closed room more attractive.

There had been a long silence, when Mr. Forbes, the lawyer, rose to put a log on the fire, which leaped and sparkled in the old-fashioned grate.

Mrs. Ambrose was sitting by the fire, her quiet eyes bent on the flames, her fragile hands folded in her lap.

"Dreaming, dear friend," said Mr. Forbes, as he finished adjusting the logs.

She met his eyes with a smile. "Yes, I suppose so," she said. "This time on a winter evening it so often seems especially of late that my dear one is near me. He did so love a fire, and would have one even in summer if it chanced to be wet." She paused, then went on, "I read a little poem somewhere, which had lines like these:

And tells me, sitting in the winter glow,

How green the meadows are in Paradise."

"I have forgotten the name of the author, and even where I saw the poem, but these two lines have remained in my mind."

Alice Forbes sat up in her chair. "I know those lines, too," she said. "I was struck with their beauty, but, like you, I cannot remember where I saw them."

"Perhaps," said the doctor's wife, "if we compelled ourselves to think more of their happier state, our own loneliness would be easier to bear."

"My husband," said Mrs. Ambrose, "always said that grief for the death of those we love was almost purely selfish. 'For,' he said, 'for whom do you grieve? Not for the absent one, if you believe he is infinitely better off. Then it is for your own life, bereft of the beloved companionship, and that is selfish.' I thought it a hard saying at the time, and even now I think it rather too severe. For if we did not grieve we should be less than human."

"I wonder," she concluded with a half-smile, "if he had been the one to be left alone, if this Spartan resignation would have helped him much? I doubt it."

"Men do not grieve as women do," said Mrs. Semfull, the doctor's wife, with a cautious look at her husband.

"I beg your pardon," said Dr. Semfull, rising to the bait at once. "Men do feel bereavement quite as much as women, but their sterner temperament enables them to put a better outward face on it, and so they are given credit for less affection and less feeling."

"You will remember, my dear," he added more gently, "that the grief which finds no expression in tears is more painful and more corroding."

"In my experience I have known several men who literally withered away and died, simply through grief at the loss of a wife."

"How fortunate they were able to die," said Mrs. Ambrose softly.

There was another pause, then Mrs. Ambrose said, "Play us something, Lucy, dear."

Mrs. Forbes rose and sat down at the piano, motioning away the hand stretched out by her husband to light the electric lamp set in the wall behind the instrument.

"I prefer the firelight," she said, and after a moment of hesitation she began to sing very softly, "O, Rest in the Lord!" As the soft deep tones rose on the air Mrs. Ambrose leant back in her seat with a quiet sigh, and remained perfectly still. As the last notes died away the lawyer looked curiously into the shadow between wall and piano.

Was it fancy, or did he see the figure of a man taking on form and substance? He turned his eyes back to his wife, who, playing with closed eyes, was just finishing her song.

There was a soft murmur of thanks, and Mrs. Forbes glided into the prelude to "I Wait for the Lord," from the Lobgesang of Mendelssohn.

Then something happened— The player ceased to play, her hands remaining inert on the keys.

A silence possessed the room; the other three visitors sat immovable in their chairs in the shadow. Mrs. Ambrose remained unnoticed.

A light began to come in the corner between piano and wall. This light grew and grew.

In the centre was a kind of silvery mist, from which evolved the figure of a man. He emerged and stood before them, young and tall, comely, with brilliant hazel eyes and brown hair.

He was dressed, not in sweeping Oriental robes, but in a suit of what resembled very fine white serge. Somewhere in the doctor's brain grew this thought, "If I ever saw Hilary Ambrose, I see him now." But he remained frozen into silence.

The figure took in all present with a brilliant smile, then stepped on to the side of the quiet figure by the fire, who seemed unconscious of his presence. Then he spoke, "Come, my darling, your waiting time is over," he said quietly, yet with a ring of triumphant joy in the tones. The figure in the chair stirred itself and rose. A voice which no one there recognised as that of Mrs. Ambrose rang through the silent room. "Have you come for me, oh, my love, at last?" The three watchers still unable to move, saw the figure sink back into the chair, but at the same time Hilary was gathering into his arms a misty figure in a long enveloping white garment.

Tenderly he folded it as a mother holds her child. He drew a corner of the garment over the face and, turning, faced the room for a moment, face and eyes one blaze of triumphant joy.

He made a few steps away from them, then was gone like a wreath of smoke, and the light went with him.

Life and motion came back to the room, and the persons in it. The lawyer sprang to the wall light, and turned it on; the two ladies rose hastily, to see Dr. Semfull bending over the quiet figure of Mrs. Ambrose.

They crowded round him with questions, and he answered them in two words, "Gone home!"

Hours after, when the house was once more quiet, the four sat together in the cold light of the dawn and compared notes.

The two ladies had seen less than the men, but all were agreed that at the last Hilary Ambrose stood before them carrying his wife pillowed in his arms, and that on the fading of the scene Mrs. Ambrose was discovered in her chair, dead.

Aye, we say "dead," but should we not rather say, "Born into the higher life?"

MAN seeks that which he most craves, hence the Church has always sought material wealth and temporal power, which has sought that which will destroy it in God's good time.

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FRIDAY, DECEMBER 30th, 1921.

**Valedictory—Spiritualism and Ourselves**

THE dull, dank days and the recent frivolities of the festive season remind us of the steady passage of time. The long year closes, leaving only a multitude of mixed memories. It has been a time of trial and of sacrifice. Nationally, we have been plunged into the slimy pool of reaction; consequent upon the horrors of the past seven years. The industries of the nation have approached stagnation as the direct result of the wastage of our national resources. Politically, the nations have been engaged in stormy attempts to readjust the world in consequence of the inevitable demand for larger liberty, as the result of enlarged responsibilities. The strenuous nature of the times has imposed hardships upon the many which has resulted in a wave of crime, violence and abandon, so that the press has daily been enabled to serve up some fresh horror for the delectation of the sensation-monger.

In the realm of religion there has been every sign of unrest. Practically all denominations have recognised that the theological formulae of a past age are unsuited to the needs of the day. The mass of men and women are dissatisfied with the interpretations of religion which have been handed down to them from times when human mentality was more restricted in its outlook upon life than it is to-day. On every hand dissatisfaction is expressed at the theological standards bequeathed to us by men whose devotion to a "cause" limited their vision to narrow grooves. Hence, we have Church Councils of various types expressing their dissatisfaction with the legacy of the past, but far too nervous to strike out a bold policy for the future. These ancient systems have been far too repressive. "Thou shalt not" has been too characteristic of them, and the time has come when a positive formulae should supplant mere prohibitions. A constructive system of religious practice, however, needs wide and extensive vision and foresight, and it is difficult to know just how that is attainable by councils of men unless there is amongst them a nucleus of leaders who are really inspired and moved by a spiritual afflatus from higher sources.

We believe that the Spiritualistic movement, by opening conscious contact with the spiritual worlds, offers the greatest promise in this direction. We are further conscious that all the bizarre, bewildering phenomena of Spiritualism, followed by the mass of information concerning the state of human society beyond the grave, are but the prelude to a larger and more universal outburst yet to be received. We believe that the great value of Spiritualism lies not so much in its present-day evidences or revelations as in its power to act as a preparatory influence, making ready men's minds for the great spiritual manifestations which only await such preparation.

It is very largely this consideration which prompts us even and always to keep the Movement independent of entangling alliances with established creeds; alliances which, if entered into, would only serve to restrict man's

spiritual responsiveness by confining him within the man-made limits of conformity to type. As a Spiritualistic movement INITIATED BY SPIRIT PEOPLE FOR THEIR PURPOSES, it is our province to be moulded and modelled by the great minds in a larger world, rather than by the opinions of men on earth, whose independence of judgment has been whittled away by an unproportioned reverence for the past. The past may have its lessons, but ALL THAT IS BRIGHTEST AND BEST FOR HUMANITY LIES BEFORE US, rather than behind us.

Viewed in this light, we regard with a great deal of trepidation the mental gymnastics of those who wish to flirt with the creedal heritage of our past, and who, when restating old ideas in modern terms, assure us that there is no difference. It is not true in any sense of the word that we are opposed to those who regard the sanctions of the Churches as binding upon them. Neither is it true that we are violently opposed to any church or churches. But it is true, and we do not apologise for the statement, that we object to make their case our case, or to adopt their standards as our final court of appeal. It is nice to be neighbourly, but we object to sell up our home and live in the house of our neighbour, subject to his goodwill. Such methods generally lead to disaster.

Spiritualists may well be satisfied with the progress made in the last twelve months. The public press has treated us more courteously than ever before. The tone of ridicule and patronage which once characterised it has given place to frank and free discussion. The press has been often critical, but generally friendly, and we gladly record the fact. Much good has been done us by our opponents, who, by advertising opposition meetings and making rash and foolish statements, have attracted the attention of the fair-minded amongst the general public, and started them on the road of personal investigation. After all the "hot air" which is poured out, one fact stands clear, i.e., that the average Briton will know both sides ere he decides a question, and about 80 per cent. of investigators presently come our way.

Many huge public meetings have been held to lay our case before the public. We think there has never been a year when so large a number of meetings with audiences of over 1,000 have been held. We are getting the ear of the people. Experimental seances have been held in great number, and with great success, and we note with pleasure the promise of young mediums coming along to take the places of the sadly overworked "old brigade."

THE TWO WORLDS has done its best under greater difficulties than anyone outside the office knows. The early part of the year was a period of grave difficulty. In fact, in the closing months of 1920 the editor was seriously considering an increase of selling price. It was agreed to struggle on for a time, though this entailed heavy financial loss week by week. At a crucial moment came a coal strike which reacted seriously on our circulation, but only when we were faced with serious financial embarrassment did we decide to reduce the size of the paper. Despite its restricted size, however, when the industrial trouble ended, the demand for our paper again rose to pre-strike dimensions, and goes steadily forward.

Your editor, however, has not emerged from his difficulties. He wants those four pages back. Many valuable articles are held up for lack of them. Secretaries are grumbling because all their reports are not published. Interesting topical subjects have to be delayed or omitted owing to the congestion of our pages. A larger staff is necessary to efficiently deal with the paper, and meet modern requirements, but these things are impracticable until our financial position has been completely recovered.

There is no cause whatever for pessimism or alarm. We have no need to "go round with the hat," but now the back of the burden has been broken and skies are clearing, we think our readers ought to know the facts. They can help us by extending our circulation and booming THE TWO WORLDS.

Through it all we have developed a warm sense of gratitude to our thousands of readers. Letters of congratulation have come to us from all quarters of the world—from friends and even opponents. The editors' leading articles have often been reprinted in the Spiritualistic



papers overseas, and in hours of gloom has come the sunshine of thoughts and messages of good cheer from lovers of "Our Paper." With deep and fraternal feelings, then, the editor extends to all his readers his fervent and hearty thanks for their many tokens of goodwill.

"The year is going—let him go;  
Ring out the old—ring in the New.

In fraternity and goodwill, then, we express to all the sound and fraternal greeting,

**A HAPPY NEW YEAR.**

## CURRENT TOPICS.

### "John Bull" on Spirit Photography.

OF all the so-called exposures of "Spirit Photography" we commend the article by Chas. Pilley in "John Bull" as the thinnest we have ever experienced. It is asserted that a Mr. C. H. Mitchell (late of the Hackney Society) tried an experiment with Mrs. Deane. That Mr. Mitchell had a knowledge of photography—he is called an "expert photographer," whatever that may mean—yet, during the experiment he pursued the same course as Mr. James Douglas, who allowed Mr. Hope to do all the work for the express reason that he (Mr. D.) had no knowledge of photography. Mr. Mitchell handed the plates after exposure to Mrs. Deane for development. Why, if he is an expert photographer? Perhaps it was in order to be able to make a case, for note the sequel. A black patch was found on the negative which was "simply a smudge such as could be produced by the impress of a finger which had been dipped in some chemical."

### Inference Which Begg the Question.

WOULD it be rude to ask what chemical? And again, there is personality in a finger print. Finger prints are sometimes looked upon as evidence of identity. If it was a mere smudge, we take the liberty to doubt Mr. Mitchell's remarks that Mrs. Deane suggested that it was a spirit photograph. Mr. Mitchell then purchased a packet of magnetised plates from Mrs. Deane ostensibly to take them home and expose them. He changed his mind, however, and developed one or two of them first, and was rewarded by a spirit photograph appearing, and around the edge of the plate were white marks which Mr. Mitchell gratuitously says are evidence that the plate had been exposed in a photographic slide. It is necessary to distinguish between the facts themselves and Mr. Mitchell's interpretation of them.

### Concerning Psychographs.

NOW, every experimenter knows that it is quite possible to get a psychic result on an unopened packet of plates (we have secured the same in our own home with a personal friend), and that many genuine psychic pictures show the border lines of a transparency. In fact, many of the best experts agree that spirit photographs are generally produced by the "transparency" method. So that all that appears to have happened is that Mr. Mitchell secured an unexpected "psychograph" instead of an expected "photograph." We would like to point out further, however, that the case rests on the unsupported evidence of Mr. Mitchell, and we have seen too many "put-up jobs" to allow a woman's character to rest upon the unsupported evidence of a man who, although called "an expert," does not seem to be conversant with the usual hypotheses concerning the experiments he tries.

### Mr. Mitchell Needs Advice.

WE have no wish to prejudice the case, or to decide whether or no there has been deception—that's purely a matter of evidence. We can only say that, judging by the "John Bull" article, the proceedings were such that every opportunity was given by Mr. Mitchell to provide himself with grounds for making a case, and we have seldom heard of an attack upon the character and bona fides of a woman which rested upon such slender and unsatisfactory data. We have no knowledge of Mr. Mitchell (despite the fact that we appear to have corres-

ponded with him), but he certainly appears to need a little advice or a course of reading before meddling as an "expert" with a subject of which he has apparently little knowledge. One can only say that the attitude of the Ilford Photographic Co., Ltd., is strictly correct on their knowledge of the facts, but those plates could as easily have been tampered with AFTER they left Mrs. Deane, as before she parted with them.

### A Good Series of Articles.]

AN excellent series of articles on the future life is now appearing in the "Warrington Guardian" from the pen of W. H. Sherburn. The writer shows a broad outlook and a firm grip of Spiritualism. His kindly but pointed criticism of the teachings and failings of the Churches disarm all opposition, whilst laying a good foundation for a constructive treatise. Dealing with the prohibitive texts of the Pentateuch, he says, "Both the origin and authenticity of the laws as recorded in Deuteronomy are shrouded in doubt. . . . Is it conceivable that an Omnipotent Creator and all-loving Father would leave His children to be governed for all time by laws made in the early days of a race so far back that nothing definite as to their origin remains?"

### Concerning John Wesley.

"CONTEMPORARY with Swedenborg was John Wesley, whose life all along was touched with the influence of the unseen," says Mr. Sherburn. "In this he was far in advance of the followers who took his name, because while they elevated his religious opinions to the position of a fixed test for future preachers, they ignored or tried to explain away his spiritual experiences as a 'pardonable weakness' which often attends genius." Hence, the one-sidedness of the official biographies and the necessity for outsiders (particularly Southey) recording the important omitted facts. On this question John Wesley was in the true spiritual succession. . . . The stone which the old builders of the Wesleyan Connexion rejected may yet become the head of the corner." That is well said, and Mr. Sherburn points out that the followers of Swedenborg made the same mistake.

### Success Comes by Persistence.

THE more we study the point the more surely are we convinced that the Spiritualistic outbreak of 1848, was the SUCCESS which followed a SERIES OF FAILURES on the part of the spirit directors. They tried the wise men of earth and failed. They tried the Churches and failed; though each embraced some small portion of spirit teaching—the kernel of fact was rejected. At long last, after repeated failures, they tried little children with no training and no opinions, with the results we see to-day. The young mediums suffered; they were, indeed, crucified on the cross of public opinion, but the chosen of the gods have cheerfully met that fate before, and will do so again. Oh, how blind the world has been—and still is.

SIR ARTHUR CONAN DOYLE has consented to address a meeting on January 10th, at the People's Palace, Mile End-road, E.1., on the subject of "The New Revelation," under the auspices of the Jewish Spiritualist Society. A large attendance is anticipated.

THE Annual Report of the Church of the Spirit, Croydon, duly audited and certified, is good reading, and shows a balance on the right side of £13 2s. 8d. in the General Fund and an increase of nearly £10 in the Building Fund. The need for the latter fund is evidenced by the fact that about one-half of the total income goes in rent for premises occupied. Our churches do need buildings of their own, and we trust Croydon's effort will soon materialise.

MR. HORACE LEAF expects to sail for Australia and New Zealand at the end of January, and hopes to touch South Africa either on the outward or return journey. He is already assured of a warm welcome by our Spiritualistic brethren overseas, and takes with him the warm wishes and goodwill of all at home. Mrs. Leaf will bear him company, and it is our earnest hope that they will benefit physically and mentally by the change.

## Mrs. Deane and "John Bull."

### The True Facts of the Case.

By Fred Barlow

(Secretary, Society for the Study of Supernormal Pictures).

How are the mighty fallen! A former "leader" in the Spiritualist movement becomes the catpaw for an enterprising and none-too-scrupulous journalist. Efforts to discover someone who really does know all about this "leader" (who is "extremely well-known in mediumistic circles") have been unsuccessful. Who is Mitchell? One would like to know more about this pusillanimous knight who would break a lance against a defenceless lady.

Even the obsequious Mitchell would be doing humanity a service had he really and truly exposed a fraudulent medium, caught "red-handed" in the act, as the caption in "John Bull" suggests. All that Mr. Mitchell has exposed in this instance, however, is his own ignorance of the true scientific method in psychical research. Dr. Hyslop once stated that whenever a pressman and a conjurer looked for fraud in psychical research, they would be sure to find it. The sooner the public realises that psychical investigation is a subject for the psychologist and the specialist, and not a legitimate hunting ground for journalistic "stunts," the better for all concerned.

The assistant editor of "John Bull" is prompted to settle the question of the truth, or otherwise, of psychic photography once and for all (so he tells us) as a result of Mr. Jas. Douglas' recent article on the subject in the "Sunday Express." The article referred to appeared in the "Sunday Express" of November 6th. The sitting Mr. Mitchell had with Mrs. Deane took place weeks before Mr. Douglas met Mr. Hope. Even telepathy is ruled out here, so we can only consider this as a remarkable instance of precognition or deliberate deception. The latter seems the more feasible of the two. Errors of this description are not accidental, and no reliance can be placed on the statements of this type of individual.

It appears that Mr. Mitchell, in addition to his other qualifications, is an expert photographer. With Mrs. Deane he got a smudge on one of his plates, which he states "could be produced by the impress of a finger which had been dipped in some chemical." Did Mrs. Deane dip her finger in this chemical before she left home, some hours previously, or did she have a bottle of this mysterious liquid with her and deliberately produce the smudge under Mr. Mitchell's eyes? Mrs. Deane legitimately claimed that the "smudge" might be a supernormal marking, but by a little word-twisting it is suggested that she claimed this as an "authentic spirit photograph."

Not having secured a psychic face on one of his own plates, Mr. Mitchell purchased from Mrs. Deane a packet of plates she had "magnetised." Had she been the arch-trickster Mr. Mitchell labels her, she most certainly would never have parted with that packet, for Mrs. Deane is a cute little lady. Her innocence caused her to fall into the trap that had been prepared for her. Mitchell takes his magnetised packet home, develops the plates, and gets a face. Where on earth does the proof of "red-handed deception" come in here? Has it not been pointed out again and again that in the vast majority of cases the camera has nothing to do with the production of the psychic image? I have proved this personally, and have always tried to make it known. The thing that happened in Mr. Mitchell's case is just what anyone with a knowledge of psychic photography would expect.

To "clinch the matter" Mr. Mitchell gets into communication with the plate makers whose "chemists consider the matter in their laboratories." This exposure becomes a farce. The said chemists could apparently discover no evidence of the wrappings having been tampered with, but as a result of their deliberations, they gravely assure Mr. Mitchell "it is a comparatively simple matter for all experts in this work to unseal the outer wrapping of a box of plates." One is tempted to remark that any fool knows that, but it is not so well known that it is actually possible so to seal a packet of plates that

they cannot possibly be tampered with without leaving evidence of such tampering. In packets specially sealed in this way and (unknown to Mrs. Deane) marked beforehand with X-rays, I have obtained successful psychic results. Other members of the S.S.S.P. have been equally successful.

The plate-makers say: ". . . we have marked one plate with an X, which, if placed film to film with No. 5 will be seen to bear an identical fog pattern in one corner, showing that these plates were in contact film to film when light struck." If this proves anything at all it proves that the plates were NOT in the camera when "light struck."

And now comes a confession. On more than one occasion certain investigators, in the interests of truth, have at the last moment substituted a brand new packet of plates for those Mrs. Deane has had for "magnetising." In each instance Mrs. Deane has been none the wiser, and yet supernormal results—good clear faces—have been obtained on the unmagnetised plates. This has occurred several times.

I have carefully experimented with Mrs. Deane on several occasions in my own home, using my own apparatus, and have absolutely satisfied myself as to her bona fides. If further proof was required, this was forthcoming during a visit Mrs. Deane paid us some months ago, when I secured an excellent supernormal photograph of my father, whom Mrs. Deane had never seen, and about whom she knew nothing. The likeness is unlike any photograph in existence, and could not have been copied from such.

Many phases of Mrs. Deane's phenomena are very puzzling, not only to those who have investigated her work but also to herself. Were she a fraudulent medium she certainly would not produce some of the troublesome results she gets which, under such circumstances, could be easily avoided. WHY we should get some of these results is as puzzling as to HOW we get them, but such problems are not going to be solved by people who rush into psychical research like a bull into a china shop.

### Manchester's Propaganda Effort.

UNDER the direction of a small propaganda committee, a series of successful monthly meetings have been held in the Ardwick Picture Theatre, Manchester, during the autumn, and attracted audiences of from 1,400 to 1,700 people. The object of the committee is to secure the best exponents in the country to lay the case for Spiritualism before the masses.

Dr. Ellis T. Powell, D.Sc., led the way with a wonderful lecture on "The Psychic Side of the Life of Jesus," showing fine scholarship and research, and presenting the phenomena associated with the life of Jesus, and particularly "the resurrection," in an entirely new light. Cuming Walters, M.A., made an excellent chairman.

Dr. Powell was followed by Mr. H. Ernest Hunt whose enthusiastic personality and fine oratory enabled him to present "Spiritualism: Its Meaning and Message" in a way which won hearty encomiums of praise from his auditors. Dr. Martin, M.D., presided. Mr. Hunt's recital of incidents showing the phenomenon of the psychic double functioning at a distance from the physical body created a good deal of wonder amongst the strangers present.

Count Cheddo Miyatovich took charge of the December meeting, Mr. A. J. Stuart making a useful chairman. The relation of the psychic experiences of the notable diplomat, his remarkable courtly and chivalrous appearance, and his undoubted sincerity, made a striking impression.

Much good has been done by these meetings, and we are glad to hear that the series is to be continued throughout the winter, the speakers being Rev. Wm. A. Reid (Glasgow), W. G. Hibbins, B.Sc. (Sheffield), Ernest W. Oaten, and Walter Appleyard, Esq. (Sheffield). We regret to learn that, despite the huge audiences, the committee have to face a financial deficit, as the arbitrary action of the authorities prevented the issue of reserved seat tickets; but such will be issued gratis in future to those who contribute to a special deficit fund.—C. J. RICKARD, 19, Hilton Crescent, Prestwich, Manchester.



## CORRESPONDENCE.

(It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailing, it is requested that letters to the Editor be made as brief as possible.)

## THE LORD'S PRAYER (METRICAL VERSION).

SIR,—The fashion has grown up, among Spiritualists, of singing a poetical version of the Lord's Prayer. One of the lines runs, "When in temptation leave us not." I hope there is justification for the theology—there is none for the grammar. Written in full this line would read, "[Do Thou], when [Thou art] in temptation, leave us not." What, however, the singers mean to petition is "[Do Thou], when [we are] in temptation, leave us not." Omitting the "Do, Thou" (understood, and therefore unnecessary), we get the line, "When we are in temptation, leave us not." This, however, of course, contains too many "feet." I therefore beg to suggest that the Movement in future sing, "When we are tempted, leave us not." E.C.

Bermondsey Spiritualist Temple, Dec. 10th., 1921.

## VENERATION AT MEETINGS.

SIR,—I endorse Miss Prentice's and Mr. Bain's plea for reverence. The cause of the present methods of worship is due to two reasons: one, the place of meeting is not like a church, with an altar, and so considered sacred and separated for divine worship; and second, the laughter and some giggling induced by the lady medium's quaint descriptions of supposed spirits present. I heard recently a lady describe a spirit with a wooden leg, and she imitated by tapping on the desk the stump of his leg on the floor. This caused laughter.

In the south, whatever happens in the north, we shall make no headway real while the Sunday meetings are carried on in such a free and easy, flippant, irreverent manner. I am strongly of opinion that on Sunday we want an uplifting and worshipful spirit pervading the meetings, and this will only be gained by drastic reforms on present methods, and the lady mediums relegated to the obscurity on Sundays that they deserve. If they must live, let them have a week-day meeting for classes and experimental purposes, and those who want it pay for it, but do let us have a devotional religious Sunday meeting of a spiritual, enlightening and uplifting character devoid of vulgarity and hilarity.

THOS. MARK MAY.

## "THE VEGETARIAN DIET PLEA."

SIR,—I beg to submit the following brief comments on Mr. May's article in your issue of December 9th, 1921.

Mr. May opens by asking "What the victims of the flesh diet system think about it—if they think at all." He will visit a slaughter-house and witness the killing of sheep and oxen, he will obtain what he says he wants, first-hand evidence as to their feelings in the matter; and, in addition, he will be able to acquaint himself with the work of the butcher and others employed in the cattle trade.

Mr. May says "The vegetarian error is over the idea of death. The animal world has no fear of death. . . . It is painless, and kind and beautiful to us all." There is a failure here to realise the difference between the natural death of a wild animal in its habitat and the slaughter of a tame animal in an abattoir.

It is almost one hundred years since the passing of the first Act for the protection of animals. In its last session Parliament dealt with no fewer than seven Bills whose object is to ameliorate the sufferings of wild and tame animals. The various Acts in themselves are proof recognisable that animals have reason and feeling.

Mr. May asks, "Do they (animals) enjoy being hunted, trapped and killed by man as such, as the fox, lion or shark or seem to take pleasure in devouring their kind?" There is some confusion here, but Mr. May evidently sees things from the point of view of the hunter, and this makes the difference. If there is any enjoyment (!) it is surely shared by the hunted.

The vegetarianism that in this country has stood the test of over a century's practise is built on the rock principle of humaneness, and it is by this principle we would make our appeal to Spiritualists. It is undoubted that the killing of animals for food involves the infliction of unnecessary suffering and death, and brings degrading influences into the lives of the workers—two sufficient reasons for abstaining from the use of flesh as food. J. HOUGH,

Secretary to The Vegetarian Society.

39, Wilmslow-road, Rusholme, Manchester.

## Arisen—Mrs. Griffiths, of Merthyr.

WE have to record the passing of an old worker at Merthyr in the person of Mrs. Griffiths, which occurred at 3, Cromwell-street on December 10th. Her connection with the Movement goes back many years to the time when the faithful few met in her house in the absence of better accommodation. At various times remarkable phenomena have been witnessed there. Physical phenomena and levitation were common, and materialisation has occasionally occurred.

The funeral took place on December 15th, when, after a short service at the house, the assembled friends sang the old Welsh hymn, "Ma'en Cyfeillion ydraf myned" ere they proceeded to the Hen-dy-lwrdd burying ground at Cefn. Services were held in the chapel and at the graveside, where the company sang "O ffyniau Caersalem."

The service was conducted by the representatives of the Merthyr Temple, and Mr. Geo. Evans and a large number of friends, including Messrs. Wm. Thomas and J. B. Lewis.

The chief mourners were Messrs. Henry, Thomas, Howell and Isaac Griffiths (sons), Henry Griffiths, J. S. Jones, John Simons (Liverpool), Giles Simon, Evan Jones, and John Simons (Llandradach) (nephews). The members of the Temple followed in large numbers.

IMMUNITY FROM THE DISAGREEABLE.—Everything that happens to you is something you have earned. Stop earning disagreeable things, and so be immune to them.—HARPER B. HENRY.

WE much regret to hear that Mr. Jas. Lawrence has been deprived of the physical presence of his devoted wife, who was called to the higher life on December 12th. All friends will extend to this earnest worker their deep and abiding sympathy.

THE King's Heath and Moseley Spiritualist Church held their annual members' meeting for the election of officers for the ensuing year on Monday, December 13th. It was proposed, seconded and unanimously carried that the whole of the retiring committee members should be re-elected, with the addition of one member. A hearty vote of thanks to all members and friends for their efforts on behalf of the church was proposed by the President, seconded, and carried unanimously. The financial statement showed reasonable credit balance on the year's working. On Saturday, December 17th, the Lyceumists gave their first concert with marked success and the distinct approval of the audience.

WHILE conducting the forenoon service for the Glasgow Association recently, Mr. Ernest Oaten performed a naming ceremony. While under powerful influence he gave the child the spirit name of "Mercy," and doubtless little significance was attached to this by the audience, although it was fully appreciated by the child's parents. Years ago, just before his death, the child's grandfather had his children brought to his bedside, but for some reason appeared unable to pronounce the name of one of them, Madge, but called her instead Mercy. On the evening before the day of the naming ceremony some relatives, including the mother and grandmother of the child, had a table sitting, and received a communication from the child's grandfather. They asked him to be present at the ceremony and to give some indication of his presence, and apparently he did so by inspiring Mr. Oaten—who had no previous knowledge of this incident—to give the name "Mercy."

## SOCIETY ADVERTISEMENTS.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 1ST, at 6-30 and 8-15,  
MR. J. J. MASSEY.  
MONDAY, at 8-15, Members' Develop-  
ing Class, Mrs. EASTWOOD.  
TUESDAY, at 8-15, Public Developing  
Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15,  
Mrs. WORTHINGTON.

**Longsight Spiritualist Society,**  
SHEPLEY ST., OPPOSITE PIT ENTRANCE,  
KING'S THEATRE.

SUNDAY, JAN. 1ST, at 6-45, MEMBERS'  
REUNION, SPECIAL SPEAKERS.  
Members and Friends earnestly invited.  
TUESDAY, at 8-15, Mrs. ROBERTS.  
THURSDAY, at 8-15, Mr. W. H. WOOD.  
On SATURDAY, DEC. 31ST, at 7,  
SOCIAL AND CONCERT.  
Members and Friends invited.  
SATURDAY, JAN. 6TH, at 8, CIRCLE.  
Doors closed 8-15.

**Moston Spiritualist Lyceum Church,**  
CO-OP. HALL, AMOS STREET.

SUNDAY, JAN. 1ST, at 3 and 6-30,  
MR. GILBERT.  
Subject - - "Faust."  
SUNDAY, JAN. 8TH, Mrs. BURTONWOOD

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES CROSS.

SATURDAY, DEC. 31ST, at 7-30,  
MR. BERRY, of Bury.  
At 9-30, a SOCIAL will be held.  
Clairvoyance and Palmistry.  
Admission free. Refreshments at  
nominal charges.  
A cordial invitation is extended to  
everybody.  
SUNDAY, JAN. 1ST, at 3, 6-30 and 7-45,  
MR. CRAVEN.  
MONDAY, at 3, 7-45, Mrs. WILSON.  
WEDNESDAY, at 3, LADIES ONLY.  
At 7-45, Mrs. LEWIS.  
THURSDAY, at 8, DEVELOPING CIRCLE.  
SATURDAY, at 7-30, Mr. BROOKER.

**Blackburn Spiritualists' National  
Church and Lyceum,**  
ST. PETER'S STREET.OLD FRIENDS AND  
SYMPATHISERS.

are invited to attend our  
**UNITED GATHERING**

on MONDAY, JANUARY 2ND, 1922,  
to be held in celebration of the clearing  
of the Temple from debt.

Those intending to be with us kindly  
forward present address to J. EN-  
TWISTLE, 135, Walter-st., Blackburn.

S. O. S.  
SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST  
CHURCH has been working in  
Altrincham and District for 16 years,  
during which time it has done its  
utmost to spread the glorious light and  
knowledge of Spiritualism into the  
lives of its people. After many struggles  
to maintain its existence it is now faced  
with the possibility of closing down  
for want of a home in which to conduct  
its work and worship. Can you help  
us? We want to purchase an army  
hut to establish a home of our own.  
Every little makes the lot. Send P.O.  
to T. H. YATES, Secretary, Oak  
Cottage, Wellfield-lane, Timperley,  
Altrincham. It's worth it.  
Already acknowledged, £28 12s. 8d.

**Palmistry Simply Explained.** With  
numerous Diagrams. By James Ward.  
Price 104d.

## SOCIETY ADVERTISEMENTS.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.  
JAN. 1.—Circle for Members Only.  
" 8.—Hall Closed. Meeting at  
ARDWICK PICTURE PALACE.

**Brighton Spiritualist Church,**  
ATHENÆUM HALL, NORTH ST.  
Affiliated to S.N.U.

SUNDAY, JAN. 1ST, at 11-15 and 7,  
MR. H. BODDINGTON.  
At 3, LYCEUM.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mrs. CURRY.

**Brighton Spiritualist Brotherhood,**  
OLD STEINE HALL, 52A, OLD STEINE.  
Affiliated to S.N.U.

SERVICES:  
Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.  
Healing meetings, First Wednesday in  
every month at 3.

SUNDAY, JAN. 1ST, and all the week,  
MR. W. R. SUTTON.  
SATURDAY, Mr. R. BRALEY.  
SUNDAY, JAN. 8TH, Mr. H. W.  
GLADWIN.

**Church of the Spirit, Camberwell,**  
WINDSOR RD., DENMARK HILL.

SUNDAY, JAN. 1ST, at 11,  
Mrs. THORNTON.  
At 6-30, Mr. J. OSBORN.  
SUNDAY, JAN. 8TH, Mrs. BALL and  
Mrs. CROWDER.  
WEDNESDAY at 7-30.

**Clapham Spiritualist Church,**  
ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 1ST, at 11, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. NEVILLE.  
Address and Clairvoyance.  
FRIDAY, at 8, MEETING FOR ENQUIRERS

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, JAN. 1ST, at 7,  
MR. R. BODDINGTON.  
MONDAY, at 8, DR. VANSTONE.

**North Finchley,**  
ST. JOHN'S SPIRITUAL MISSION, WOOD-  
BERRY GROVE (opposite Tram Depot).

SUNDAY, JAN. 1ST, at 7,  
MR. ERNEST MEADS.  
THURSDAY, at 8, Mrs. F. EVERETT.  
SUNDAY, JAN. 8TH, Dr. VANSTONE.  
Week-night Service changed from  
Wednesday to Thursday.

## CLAIRVOYANCE.

A CLASS is being formed for the  
study and development of Crystal Gaz-  
ing, Psychometry, Normal Clairvoy-  
ance and Clairvoyant Sleep. One lesson  
per week.

For full particulars send stamped envelope to  
A. SIGNA, 12, Newton St., GLASGOW.

## NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamps  
to the value of 3d. be forwarded with the information.

NORTHAMPTON. NATIONAL SPIRIT-  
UALIST CHURCH, TEMPERANCE HALL  
(NEWLAND)—Mr. C. SIMMONS, 18,  
Spencer-road, Northampton, to whom  
all vacant dates should be sent. Those  
already booked, please write for con-  
firmation.

Miscellaneous Advertisements.  
(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Days,  
Mediums Wanted, To Let, For Sale, Wanted, etc.,  
words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held  
at 15, Sandmere-road, Clapham, S.W.  
near Clapham-road Tube Station. Mrs.  
CLARA IRWIN, the well-known Medium  
will give clairvoyance every Sunday  
at 7, for investigators. Developing  
Class started.


## WANTED.

ACTIVE, homely Person desires pos-  
sibly as Housekeeper Companion to elderly  
lady or gentleman. Spiritualist, if  
interested, where privileges are given  
for occasional platform work.—Box  
"K," Two Worlds Office, Manchester.

## FOR SALE.

SUPERIOR POULTRY MEAL, 15s. per  
cwt., carriage paid. Cash with order.  
Sample sent free on application. LADIES'  
and GENTS' BOOTS and SHOES (black  
only), from size 4 to 9, at 14s. 6d. per  
pair. Warranted all leather. NEW  
GREY BLANKETS, 80 by 50, 8s. 6d. per  
pair, postage paid.—ACKROYD, Wals-  
Whirlaw Farm, Todmorden.

**MAKE YOUR OWN WOOL RUGS**



PRICE 2/9

A FASCINATING HOBBY WITH  
BIG PROFITS.

The AUTOMATIC RUG MACHINE takes  
any kind of wool or strips of  
clothing, uniforms, stockings, jumpers  
etc. Makes hardwearing hearth-rugs.  
These serviceable rugs easily sell for  
25s. to 30s. each, being so more durable  
than ordinary manufactured ones.  
Our rugmaker is not a prodger, but a  
speedy automatic machine which makes  
and measures its own stitches, makes  
fluffy, even-surfaced mat complete  
in AN HOUR. Sent per return with  
simple instructions. 2/9, postage 3d.

## BRITISH SELF HAIRCUTTER.

You can cut your own hair at home  
with this latest invention. Over  
10,000 customers delighted. Our price  
2/11 post free. Don't delay, send now.  
F. Gabriel & Co., 78, Hackford Road,  
London S.W.9. (Mention T.W.W.)

## Asthma and Bronchitis

Husband and Wife find Veno's  
Lightning Cough Cure Invaluable.

Mr. Robert Getty, 130, Upper  
Canning-street, Liverpool, says:—  
My wife was attacked suddenly by asthma  
and bronchitis, and suffered distress-  
ingly from a racking cough. I was  
deprived her of sleep and reduced her  
system to a very low state. She found  
Veno's Lightning Cough Cure, and  
improvement it made was truly asto-  
nishing. Soon she was completely cured.  
Veno's also cured me when I suffered  
from a bad sore throat and pain in  
the back, the results of a chill. I  
will never be without Veno's in my  
house in future.

## Veno's Lightning Cough Cure

is the world's supreme remedy for  
Coughs and Colds, Lung Troubles,  
Asthma, Bronchitis, Nasal Catarrh,  
Hoarseness, Difficult Breathing,  
Influenza. Specially recommended for  
Whooping Cough and other Chil-  
dren's Troubles in children. Price  
1s. 3d. and 3s., the 3s. size being  
more economical. Of Chemists and  
Medicine Vendors everywhere. Write  
on having Veno's and return  
substitutes.